

TUESDAY JULY 14, 1964

Mary Wittenberg: I tried this week doing the task you suggested. I was not able to do it. I would like to ask you for a task ...

Mr. Nyland: Let me say something about tasks for Tuesday. The basis of a group of this kind is entirely on talking about work, helping to clarify, if we possibly can, certain aspects, perhaps taking away certain obstacles or at least indicating in which direction you might go or try. But in that respect I every once in a while describe certain things that you could use as a task. And you can then take it or leave it; put it away if you cannot use it at the present time, maybe use it later at a more opportune moment.

But in many of these suggestions that I make there is no requirement that you talk about it or report on it. It is not that kind of work any more. That belongs to Wednesday when you want to check up that you are doing the right thing and also that you are more or less under an obligation to show that you have taken suggestions regarding work, that you have taken it to heart and that you have tried it. The assumption for Tuesday is that you do. My assumption is that it is left entirely to your responsibility and that it is not necessary for anyone of you to tell me that you have done it or not done it.

I assume by this time that you have a conscience; that your attitude regarding work is such that work has a meaning in your life; that you want to use it for a definite purpose; also that you understand what is involved; that you are clear about how to work and that you are quite familiar, without any question, without any doubt

whatsoever about the principles of work that are involved in anything that you do. And then you are on your own.

This becomes very important because you have to learn to look at Tuesday evening as something that gives you an additional stimulus when you ~~xxxxxx~~ already should have the stimulus within yourself. As long as you still believe that it is necessary for me or for anyone else to create the conditions for you, I think you do not understand the way work ought to be understood on Tuesday. All I can do is to help you to clarify and to assume that you are on the right road and that regardless of certain difficulties which you might meet, that you may not know exactly how to tackle them and that we can talk about. But that there is in you an impetus which is really a motivation for yourself regarding your life of wanting to make out of your life something, whatever the circumstances in which you live allow and to the extent that you have a real desire regarding work to find out what is possible for you.

It includes a big thing, because the blame can never be placed any more on any condition - not even on me. The blame will be placed on you and if you do not work, you have to realize that you do not work because you have ~~xxxxx~~ not enough interest. I make it as strong as that because I want to make sure that you understand that the conditions in which you live, that the makeup which you have, that the way you feel about your own life and that whatever difficulties that are in the way are not going to be removed by anyone - not even Mister Gurdjieff himself.

I say this particularly because you might think that how wonderful it was if I only could live in Sotchi or in Essentuki or in Tiflis or even at Fountainbleu - how wonderful it was for such

people and that therefore you may as well say, "Since I do not have that opportunity, I may as well give up." Nothing could be further from the ~~true~~ truth.

We have the conditions they way we have them. The realization of that what we are is exactly the same as the realization of any one in the neighborhood of Gurdjieff of what they were and what they felt they ought to do regarding themselves. And the creation of the opportunities by Gurdjieff at that time are absolutely the same as the opportunities you have at the present. I would not even say that it is necessary to have more of a desire to want to work than such people because to the extent that you remain dependent on any one person, and particularly Gurdjieff, to that extent you will not make the effort that is necessary for yourself to make. And you forfeit your own purpose if you think that conditions should be changed.

Ten days ago on a Wednesday, we had a discussion about that at our lunch. This question of creation of certain conditions and the necessity of creating certain shocks or to have people respond because they got an order to do this and that and that. And I simply said that it is not up to me to do it and more over I do not want to do it because such condtions of a school, of seeing each other twenty four hours in the day, day and night and to live together for some time, are utterly impossible for us at the present because our economic conditions do not allow it and we are not in that kind of a state. Neither is there anyone comparable to Gurdjieff.

And therefore it comes back to the realization that we are what we are; we live under the conditions in which we must live and we have to see what we can do with it, with the amount of desire that we have on our own part to want to work. And I say that the more the

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conditions would be or look conducive, the less there is really a chance that you really takw the things by the horns and say, "I am going to work." You will all the time, whenever there is an opportunity and it does not make any different if it is Gurdjieff or any other kind of a condition, you are always dependent on those to whom you might say you can look and who perhaps can at times inspire you.

But on Tuesday there is a feu sacre in yourself and that that you have to ~~xxxx~~ fan; you have to feed; you have to find what it is that you can use for fuel. This is exactly the problem because no one is going to tell you. Not one could tell you. And, aside from that, no one wishes to tell you. I think even if it were told, it would be deleterious.

Look at your life. Look at the opportunities you have. See in how far you fail; why you fail; what is it in your way. One of the things I will suggest to you. You face certain conditions every once in a while which by this, knowing yourself well enough, you avoid because you have had a certain fear; you want to follow a little easier road; there is something that you believe can be done in some other way and you do not want to face it because you have always tried to get around it and you never wanted to look that particular kind of opportunity in the face and you say, "Why should I wish for conditions to be changed?"

I blame many times the conditions in which I live because they are not the way I think they ought to be. And to some extent perhaps it is true and to another extent it is not true at all because you do not know what are good conditions. You do not even know how to create a condition for yourself that you say, "In such and such a condition I will have to work." Not only that you have not got the brains ~~xx~~ for it, but aside from that, if you did, you would not

want to do it because you do not believe that that and in that direction there is a solution to the problems that you now face.

And you have to come back to the realization that that what you now face and where you blame conditions, even where you blame your health, where you blame other ~~your~~ outside shocks that have been given to you as an experience, everything that you assign to someone else outside of yourself, that ultimately you must try to face that as an opportunity where you take whatever conditions there are and you say, "This time I will face the conditions in such a way that I eat them, I digest them; I will not runaway from them; I will use them now for the purpose of trying to work on myself."

Naturally you habe to have common sense. You are not going to take the things that are so terribly obnoxious to you that ~~it~~ it is utterly impossible even to approach them. You take the things again and again on the periphery. But you have to know yourself a little bit by this time what it is that makes you not work. And out of these opportunities where you could have worked, fifty per cent I am quite certain you could use. And you have to find them. Your thoughts, your feelings, your attitude, your wish during the day~~s~~ you realization of how you are. Try to understand yourself and to pray at times that you may have the strength not to run away but that you will continue to even object. But that nevertheless, you will take it.

It does not mean you will take it to your heart. Maybe you can take it in your mind. Maybe you can see with your mind that it is a good opportunity. Maybe you have to force yourself a little bit. Maybe it will take something of smugness away from you and maybe it does require at times a little sacrifice - particularly sacrificing self love, a wish to suffer, a certain amount of respect which you

think you are entitled to and that you expect other people to accept you the way you are when it is necessary for you to look into yourself and to say, "I will change this and that. Come what may, I will change it because it is the opportunity for me that I then will wake up.

In the last instance, work depends on oneself. So help God to help one who wishes to work. So, you may say in the last instance, it may be God, it may be your conscience. But, in any event, it is that what depends on you and solely on your wish to want to work; and that regardless of whatever conditions there are, that you will be open enough to say, "Never mind conditions; never mind such a person; never mind that and that at the office; never mind how difficult it is; never mind that it rains to day when I want sunshine."

But I can sit quiet and then start to realize all the different factors that are involved in what I ought to do and how I ought to look at it and perhaps look at it a little differently. And not immediately, as I say, take it to your heart and consider it a wonderful opportunity. You may want to go against the grain a little bit. And you may not believe that it is right to do that because it costs you something; and then, as I say, you will do it reluctantly - not with that kind of a love, seeing already thru it that it will give you something. Maybe you hesitate because you have not the real belief that it will give you something that you really need.

But gradually, out of this attempt, trying it time and time again in the little things that start to hurt a little; it will not kill you. Just go ahead and do it. Stand on one foot if you cannot stand on your head. But do something of that kind. As I say, do not make detours. Face a situation the way it is. Use then a task, whatever your understanding is of the task.

What have you discovered about yourself that you think you can work with? It is that kind of work that will start. It is work against the wind. It is tacking. It is not sailing with the wind. You need at this time friction. No one is going to give it to you. Mohter nature is not interested in that kind of a friction. Scientific technology is not interested in it. Computers are not interested in it. Satisfaction with your eyes as far as art is concerned is not interested. Music that you hear, radio, TV is not interested to create cacophonous notions and sounds.

You have to hunt them up. Rather, when they do come, you must not go away from them. I have said many times, "Go and ~~xixix~~ visit your enemies in order to find out what it is that they dislike about you and why is it that you dislike them. And give yourself such opportunities ten times a day that you do something a little extra ordinary. When a thought comes to you which you would brush away because you do not want to think about it, now you think about it. When you have a feeling that is a little bit disheartening, that you stay with it. When someone does something to you, that you stay in the presence of that and say, "What is it? Why do you say these things to me? And is it something that I could use?"

Your whole world will change if you have this attitude. Then you start to understand what is meant by the creation of friction for yourself. It is not still a little bit of suffering. It is still just on the surface. It is not as yet that intentionally which means death. It is not as yet giving yourself over completely to a situation which you utterly dislike, which you more or less in an absolute sense dislike. It is just a little scratch. It hardly draws any blood. But nevertheless it is a scratch. It is something against the grain. It is something that you must look for and then

welcome it as an opportunity and then, all the time chaffing under that kind of joke, you will continue with it if you have in mind the reason why you even are interested in that as a possibility to wake up.

You must understand this time that the question of trying to wake up is the motivating force. That it is not any longer observation. It is not any longer to try to be impartial. It is not any longer to try to figure it out how it can be at the moment. All these things now become theory. Now you have to face the question of sleep and awareness leading to awakeness. And be awake now in front of something that bothers you, that upsets you, that you do not want to take. And you take it now.

Sometimes you take it as a poison because that is the reason you have run away from it. You are afraid of it because it might hurt you; because you think it would be damaging to you. You love yourself so much that you want to protect it and a little bit of that kind of poison now introduced into your system will produce, because of the reaction on the system against a poison and the reaction which is indicated by its own wish to live, will produce in you the anti toxin which is necessary to overcome and as it were to envelope the poison and to make it harmless.

But you have to eat it. This is your sin. To eat it and digest it and take it if you can to your heart, wonderful. To your mind, also good. With your body perhaps a little easier because the body is quite willing to do certain things upon command even of your ordinary subjective mind. You do not need as yet a developed I for these kind of things.

It is as if it is sometimes like a lark; that you want to do it because you never can tell or the adventure or something where

you come to yourself and say, "For Heaven's sake, let me try to be a man." I say it is on the road of trying to understand suffereing in the real sense of the word so that suffering then becomes a form of food which I then, if I can possibly implant intentionally in me in such a ~~way~~ condition whete I am broken up because of that suffering and not for loving the suffering, but only because it gives me a means to be reminded constantly to tryto wake up to myself suffering.

This kind of attitude, it has ~~mixx~~ to be more and more on Tuesday. This is the reason for tasks, impossible sometimes. But doing, doing, by constantly doing work with a capital W. Write in on your forehead.

Work is in your hands, you know. I talked about M&M, memento mori. Remember you will die. When things are upside down, the M is a W. It means work, work. When they are upside down, that is, when you understand them in the proper way, when you have removed Kundabuffer, when you have understood that that what you see is not what it is and when you start to realize that things are ~~xxx~~ topsy-turvy - if a fly is an elephant and an elephant is a fly; and that many things you now consider so impossible to overcome, that when you face them for the sake of being awake, that it is as if the snow melts before the sun because the presence of you being awake will help you to overcome practically every difficulty short of killing yourself.

Your body can stand it; it has life. It will make a toxin, an anti toxin. It will create that friction. It will produce. It will make it out of the material which you will give it and to which you expose your body in order to have that criction; to ~~fm~~ get tired and not to stop at the moment when you are tired but just to continue a little more; to follow a conversation up the point where you

are bored and then a little more; to sit it out when something effects you emotionally and still continue with it a little. This you call poison for yourself and that is exactly the food we are now talking about.

I am not talking about even observation or a study or an accumulation of data or to say how interested this mechanical body functions this way. No, I take it in hand. I must make out of my life something. And it is not because Gurdjieff tells me. It is because I wish. It is because I realize that what I am. I wish to become something else and this projection of oneself, you might say, this image which is thrown on the screen which divides the conscious from the unconscious area, the three, you remember, the three holes in it.

It is like a shadow on that, In front of that I play, And the light that I wish to be subject to may be coming from the back because I will not see it. My eyes will be turned toward the possibility of growing into a conscious area. I try to find the holes in the screen thru which the shadow can become the object. So, it is not longer a reflection. It is not a mirror any more in which the image does not exist and which image only indicates the position where the object would be if it were real.

But exactly because I do not believe any longer in Kundabuffer, the mirror has become a screen and the mirror not only does not reflect, the screen can let things go thru, thru the three little gates and then find itself in a conscious area in reality.

This is the aim; the constantly looking for the possibility of getting some where out of this. ~~xxxxx~~ Stepping on this. Taking it as it is. Accepting it; that of course goes without saying. But now using it and to digest it in such a way that that what is now me becomes food for that what I wish to become.

We are not any longer interested in the little things. We are now interested in life as we as grown up beings live it. We are interested only in the little steps we have taken which will enable us to walk. And now we must walk, not crawl. We have to get up. We have to walk with God. Every once in a while I say it; as if when I walk in the street and I can turn a corner and there is God. And sometimes I have said, I build a house in order to have the chance that when I can furnish it, that it will be good enough to invite someone of a higher nature in order to take a meal with me.

These kind of things, the little things, we have dwelled on it long enough. Do for the next week one big thing, a big thing really, something that concerns you, that takes you up; something quite fundamental; with common sense of course; not the impossible; not climbing Mt. Blanc or Mt. Everest, but climbing little hills like that have in Vermont; and to go up there and struggling a little bit. Let's say Mt. -?- where it is a little difficult to climb because you cannot always walk. You have to pull yourself up every once in a while by means of a couple of iron spokes that are cemented in the rock. But finally you can, you can come somewhere and you face in your life now the ordinary kind of things. Leave it alone. We know them well enough by this time ... a little bit of this waiting before you go thru a door or shaking hands and putting your feeling in a hand and sensing it.

All these kind of things by this time I assure you we know. We are out of that kind of a kindergarten. We are talking as, I would say, man to man. We are talking about the possibility, the potentiality of man. "e are talking about that what could become actual. And you take now for the next week something of your life, something maybe that has bothered you, something that you have avoided, some-
thing

that you believe it ought to be solved and perhaps you will solve it. Maybe not right away. Not all at once. not to come to grips with it so that it will not let you loose.

You know, it is sometimes exactly like an iron bar that is heated. You want to touch it and you cannot as yet touch it. Still, it has to be touched. If you touch it with your hands, your hands burn and your skin comes off. So maybe in order to work with it, you take some kind of an instrument, some kind of a pair of pliers or so and you handle it that way for the time being until you are strong enough to face fire.

But do it. Do not postpone. Do not wait for week after week to have a meeting. I have said it many times, "Time is short." Poke your ~~neck~~ head thru the holes in the screen and look and see what is already reality. And then go thru the hole. Make it a good job to try to be honest, conscious and open. Kill your self love, your vanity. Go ahead. No one will object. You will not hurt anyone. It is your world. You can create it. You have material and enough. More than enough.

You are all the time looking for opportunities, all the time looking to be reminded. This time take wherever it is that you have. Put it all ~~mix~~ together; melt it; eat. That is your birth right. Out of the lentil soup. What is in the soup are your habits. They are like little beans. In themselves they have a certain value. But they are cooked up and they now make a puree and that is digestable for you; and now you eat and you find your birth right. You do not sell it; you keep it.

This is your aim now; your aim for a week, in your life. It is different for each person. I beg you to do it. I beg you to forget about Gurdjieff; forget about Tiflis; forget about Fountainbleau. There is something that you can do and you must do it. The longer

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you postpone it, the more difficult it becomes. Tomorrow may be too late. Tomorrow you pay twice as much. There is a time when no money, no sacrifice will be enough to pay for it. One is getting older; one is getting less and less flexible.

One has less and less desire to decrystallize oneself. It costs more in heat, in energy to undo the ties that have already started to fossilize. We need more and more of that kind of wish to put in front of us and to say, "Here, I will do this. I know it will be distasteful like a medicine but for the sake of getting well, getting well in the sense that I will actually grow into that what I wish, the motivation of that kind is no longer dependent on any outside person living or dead.

It is your conscience that at the present time has to speak. And then that what you are, your dear life, your lovely smug existence, start nibbling at it. Do something with it because on that, on the ~~xmxt~~ ruins of your own life will be built your Soul. It will come to that point where it will be lost forever. Out of the phoneix could grow out, out of that butterflies come out of cocoons. It is a new kind of life that we want. And the motivation for wishing to work is to see that that newness could become ours. Love of consciousness will make consciousness.

This is exactly what we try to do. And once and for all forget the little pitiful bits of things. It is good for a lot of people. And it is good for some of your friends. It is no longer any good for us. I would almost say maybe we have graduated a little. We are in a study, not any longer in college - maybe in a university. Maybe we are ~~mk~~ looking for a degree, a master's degree, a MA; to work for that and to put many things now in the scale as if you clean up your house and you look at this and you look at that and you say, "Will I

keep it?" And your sentimentality, your different thoughts, your emotions, everything that you remember, everything that was, that has been used and has usefulness that you at the time lived thru as an experience; all of that you look at now. What will you take with you?

You are on the road. You are trying. Maybe all your belongings can be put in a little handkerchief and then handkerchief is attached to a stick over your shoulder and there you march up the hill, maybe struggling a little bit and perhaps in poverty. But for the time being your aim is to get somewhere so that I will find riches that will be indelible for me. And I am willing then to sacrifice everything of myself.

If it can do any good, if it can be converted for that purpose, if I understand that I need that and that only the salt that will be required for making a good meal of it is the influence sometimes called "G", of a different kind of which I only need a little salt to give it that taste and make it palatable for me. And that too much salt at the present time is poison for me.

Try to understand it. I want to live towards an aim. I want to reach God. I cannot face it. I cannot be in the presence of my own conscience. I cannot face the facts with pure reason and be able to withstand that kind of influence, not as criticism, but destroying that what I now at the present time still hold on to. I am not ready. But I have to get ready for it gradually so that I can really say, "This I can do without; that I ought to keep; this for me is essential. With that I go to Kesdjan. -??- a decision about essential things. Also such I will probably lose. Gradually it goes stepwise, little by little. But I must be active in doing it and then the conglomeration sometimes of reaching the steps with an utter effort, just getting there. This is what I mean. The little bits of things; they gradually start to give a little hill on which I stand. But I ?(sense?) that

I finally must reach with all my might, with my whole body and with my mind and with my feeling, my might, that is my (?mind?), that I wish to become then something else.

Do not think for a moment that the process of melting is an easy one. If I am in that state, I see the things melt around me. I see them disappear. The things that I called my possessions, my mind, the way it functions, how wonderful it was, how brilliant and how clear - I lose it. It is in a pot, you see. My feelings, the little things that I attach to myself and that I do not want to give up because I love this and I love that - also that it is in the pot and gradually it has been heated and as it starts to melt and it melts together. Let alone my body - my body also with its little wishes and whatever it ~~ix~~ thinks is necessary for its own existence, also is being put together. Everything, as Gurdjieff would say, but you and me goes into that soup. When I melt, when they ~~ix~~ everything of me is, what I now call me, is sacrificed for the purpose of becoming an I, I have to be quite loose; I have to be free; I have to say willingly, "Here it goes. Yes, that can go. Yes, I am not attached to it any longer. What difference does it make to me? No matter, I will always."

You see, this is the point. When I am willing to give up, I have to have strength that I know I have something else. And together with this willingness to face the conditions as they are and not to run away from that, with that it presupposes that I have something in me that says, "Go on; work; do not be afraid." This question: If one has a certain ability, it does not matter if it is acknowledged by the rest of the world because even if they say, "I cannot employ you because I have no space, no room, no time even to talk to you", then you say, "Thank you, I will go next door". And next door maybe the same and I go to another door because I have

ability. The reason why we believe that conditions are in our way is simply because there is no strength as yet. And we are talking on Tuesday about strength, about now having this strength - the assumption that we have it.

I say even the assumption is that what is important. I do now as if I am; as I at the present am conscious. And I now try to do, to think or to feel as I believe a conscious person should act or behave. And this I now want to make manifest in me life as it is - assuming for one moment that I can be you might almost say that hypocritical to appear what I am not. At the same time, the strong belief that I can be for that one moment as I should be and then, in that attempt, I become.

This is the strangest kind of thing, that basing that on an unreality and the assumption of the unreality as real creates in me an unreality in the acceptance of that what is real. And because of that it becomes real for me. Many times I have said minus times minus is plus. It is really that what I deny of a denial that will make a positive value. When I say as if, from my standpoint of being, as if I make reality out of the two.

This is when I open the screen to go thru the door. This is the moment when I face the possibility of unconsciousness and I leave all shadows behind. At that moment I am ~~forced~~ as it were because of the light behind my, by that kind of light pressure which makes me continue regardless of my own inability which I know and when I am very well acquainted with and I yield at that moment to something. I say it is like salt; it is like influences that I want to go to, hoping that then when I will be there that I will become ~~mix~~ one with them.

Maybe it is mystical to try to understand it this way. Maybe it is exactly that what takes place when one has that kind of communion. Maybe it is that kind of sacrifice that is necessary in order to yield entirely and to go up to that which then I become part or what is outside of me becomes part of me; as if in the recognition of that form of life I unite with that life that is within within with that life that is outside so that it fulfills its purpose of becoming one.

The condition in which I live as a man is an absolutely impossible kind of a condition. If I only realize that, that the aim is to become one and that what I at the present time represent as a manifestation of life is exactly for that reason an anomalous thing. It should not be. I should not be here on Earth. Perhaps it was something that was done only because I could not help it and I happen to find myself here. And immediately when I start to realize that I do not want to be here - why should I be here to maintain Earth for what it is? Whenever there is the possibility, evolutionarily speaking, that I part from the Absolute, why shouldn't I go back to the Absolute? Why should it be closed for me?

That is what I say is the birth right that one has; in order to understand it, that I do not belong, I am not as man, I was created so called here and I find myself in that kind of bondage and now I want to be free. This inborn wish to be free, all of us have it. And for that reason, regardless of cost, regardless of difficulty, regardless of conditions in which I live, I have to see first that what is within the realization of I am what I am which at the moment I say, "I am God" and sometimes I say, "God is me". Of course it presupposes that I have freedom. It presupposes that I am nothing in the presence of that. But then I

find myself regardless of whatever I have lived thru and I take whatever is coming and I take whatever has been sent. I take it because something in me is not killed and it is the fulfillment of that what is real because Magnetic Center, to give it that name, you can call it God if you like - why should God be manifested in a form?

You see Mary, this is life. This is the way we find it. This is the way tasks can be helpful. This is the way one take conditins. One says sometimes, "God has sent it." Alright, maybe, maybe He didn't, may He did. The fact remains a pragmatic one: I am facing it. And now, what is there for me left to do? It is like an avalanche. It is left. What is left is my breathing. As long as that is possible with the avalanche, there is hope for the continuation of life. When that stops, I stop. My body is not worth a damnx after that. I can for that moment live without impressions.

You do not understand that. You think it is necessary to have sense impressions all the time. It is not true. I have a store room in my mind and in my heart. It is filled with impressions. At the moment when I am excluded from that what is impressionable outside of me, I draw from that. And for a certain length of time I continue to live but I have to continue to breathe because breathing is necessary for the maintenance of my body. The impressions are not necessary for the maintenance of my breathing.

For the growth of myself out of the avalanche, out of the fact that I have lost temporarily my sense organs, ~~xxxxxxxx~~ that I again and again will need that kind of an instruemnt in order to make impressions of a kind or digest that differently, that has nothing to do with the fact that my life continues in me, I May be reduced temporarily to the level of an animal. And sometimes ~~xxxxxxxx~~ circumstances reduce me because of the shocks, because

of the suffering that I on Earth will have to suffer. I become like a plant. There are moments in which I do not know what to do, how to ~~fix~~ move. I am at such a moment like a plant. All I do is to keep on breathing and I will hope that the sun shines so that the plant can continue to make a little oxygen and give enough food for the rest of the fibers of the cells. At such times I say, "Why should it happen to me? Why should I have been reduced to a plant? I, man.

It turns around at such a time. It is not something that I say kills one so easily. It is a suffering only of a certain kind because I am deprived of that what I think belongs to me and what I think I am entitled to. And I will again from that moment on go gradually thru the stages of a plant, maybe seed, maybe as a new generation, maybe not that, maybe changing over into a walking stick, like a walking leaf; like maybe an amoeba, like ~~it~~ then afterwards perhaps I go thru all the different evolutionary stages of zoology and biology until I finally reach the point in which my mind start to function again and again a little bit like a man with an idea that perhaps, as I say, there is a screen with holes and I want to find it.

Sometimes it is a long process. Sometimes the conditions in which I find myself, that is, that what I am, that on which I have to rely, that what is my food that I must use now for the purpose of myself, that I have to extract and exhaust everything that I have within myself for the purpose so that sometimes I man not even know where it will have to come from. And still I continue and I continue in my daily life as well as I can. And gradually, out of that with a little more understanding, sometimes comprehension, sometimes a willingness to accept, sometimes to take.

And then I will continue, continue, work, work as I can. Then after I once get to the point where I know what exactly I am. You see, I start to realize in that kind of suffering, that kind of shock, I start to realize that I have been reduced to practically nothing. As I say, I have become almost like a plant, not knowing what is a function of myself as an animal or as a human being; I then know myself. And then, when it starts to grow, it is with knowledge that I grow. And then, because of that, I will reach the point where I say, "But I am free and I can continue. Now I wish to continue because I know the taste of growth. I know what it is to grow up from that what I am. This time it was conscious. It was never conscious when I was a young child and I grew up into manhood. This time I repeat my life willingly, having divested myself either by my own wish or by ~~the~~ circumstances or the things that are no longer necessary and that I now start again from scratch. It is that scratch that I start from; that what I myself subject myself to; that I wish to be reminded.

This what bothers me, that what keeps me going, this what is a hairy shirt. It reminds me day after day that I have a task to fulfill and that I must do it and not give up and that I only pray for the strength that I will have enough food of objectivity to live on; bread and water for a little while until I come to the point where I can afford riches. After that I can afford to do as I please and perhaps at that time I do not even follow my pleasures. I follow that what I know is the only right thing to do, that is, to be what I ought to be.

Your week, your day, your life, your realizations, facing issues, to come to groups with that kind of life, to make out of your life something. I call it reasonable, something that you

will want, in your deepest heart you wish; that you know you must do, that you know you have to face, that it is that kind of a duty placed on you and it is that way by which life has become manifest and that there is no particular reason not only to run away but I must now run away because it is not like a man to run away. Moreover, when I have that kind of reason, I know that I pay in any event and that, with liking it or not liking it, I will face the problems of my life until I die.

I may as well - perhaps that it is a little bit of a weak expression, I may as well. Almost I would say, "But what else is there?" The repetition of myself; the turning around constantly of the same things without having any possibility of getting out of the surface of my living? The only way by which I can actually live away from it, vertically to be drawn to it, to get out of that avalanche, is by trying to stand up. When I face this particular problem which you might select, which you might have, which you want to tackle and you face it - in the first place, do not sit. Stand up. Keep your head up. Look out as far as you can look. Become aware of yourself standing. See yourself with your eyes open looking towards the horizon as if you expect the sun to come up. And you face it then and you take three deep breaths regarding that. Taking in first that what you are around you, that what you are; the second: with the second breath that what you see at a distance which you wish to become near to you and to realize that what is at such a distance - also it is not entirely potential - it is partly actual but it is not as yet your own. And with the third breath, you change your potentiality into the belief of an actual existence as if you then are conscious man and you then think about what you ought to do.

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Start the morning like this. There are beautiful mornings now in summer time when the light is just dawning and when perhaps it might dawn on you to know that the possibility for your life exists still and regardless of the nonsense that you have indulged in, it still is possible for all of us to wake up; that the payment we have made, let it be enough. Do not add unnecessarily to that kind of payment or unconsciousness. If you can help it, forget it now. Stand up straight and look and then, in taking that breath, you take in God in you. On a beautiful morning before the sun comes up, when there is a promise of a day, the day is not as yet, it is not your own as yet. You hope. You have perhaps belief that it can be. And there you are by yourself and you stand and no one is with you than only yourself and that what you could be as potential I also can be with you; and that what is within you your Magnetic Center is with you and what, if you can hear, is outside of you may be carried by the winds may be carried by the first rays of the sun above the horizon. And you stand and you take, you receive. You say yes to that life. I wish to live. I am going. As I say, with a little bag on your shoulder and your handkerchief with a few belongings in them. Out straight. And now to have any fear and to know that today, the full day is ahead of you and that you will gain and you will conquer only if you walk.

So children, this is work. This is a concept. This is a concept that you take out of the ideas of Gurdjieff. You take it out of Gurdjieff's life; you take it now out of your memory of whatever you have placed there already in relation to ideas for fulfilling them for evolution, for a satisfaction, for answering a purpose, for finding yourself an aim. The worthwhileness of your

life on Earth may it lead to something of a different kind and then when you can say farewell to this Earth, that you actually could say I am going home. That may be your holy wish. But may the holy wish always be in your heart.

Good night everybody. Have a good week.